

20-
Bulwer
Co.

TO THE READERS OF THE
English Presbyterian Messenger.

A REPLY

TO THE

PRO-SLAVERY WAIL,

WHICH ISSUED FORTH LAST MONTH.

PRINTED BY JOHN SUCH, BUDGE ROW, CANNON STREET,
CITY, E.C.

576-2

"There be some which trouble you, and would pervert the
Gospel of Christ."

326.973
H 1451R

552493

16, QUEEN'S GARDENS, HYDE PARK, LONDON.

1st Sept., 1863.

CHRISTIAN FRIENDS,

In the August number of the "Messenger" there was thrust under our noses—(and the readers of many other magazines, religious and profane, fared no better)—a smooth-spoken apology for the American rebellion, concluding with an unblushing defence of slavery. As a matter of business, the 98 so-called ministers of Christ who purchased the space for their address, had perhaps a right to make their appearance and give their opinions an airing;—as a matter of taste, the publisher would have done well to have refused the dollars and excluded the pernicious stuff.

Better than any reply that I could offer, is the reprint, which I submit for your perusal, of the Rev. Newman Hall's appeal to the editors of the religious magazines, and which appeared first in the columns of a leading journal on the 8th of August. Will you also read and ponder, by way of contrast to the appeal from the Confederates, the reply of ministers in the Northern States to the address of sympathy which emanated in the first place from 750 French pastors, and which obtained the adhesion of 4,000 English ministers? Remark in passing, that wherever in our great cities,

University of New Mexico Library, 5-11-53
Gift

as in London, Manchester, and elsewhere, *masses* of our countrymen have met to pronounce a verdict upon the merits of the conflict in America, that verdict has, I believe, uniformly been given in favour of the Northern cause, and pointedly in commendation of the emancipation edict* of Abraham Lincoln.

The Confederate clergy who now claim from us a hearing "do not propose to discuss the *causes* of the war." That would be in fact to discuss *themselves*, who are in truth the "causes of the war;" inasmuch as during a generation they have given the sanction of "another gospel" to that base thing which Christianity loathes; and having "sown the wind" they now "reap the whirlwind." The propositions submitted by these gentlemen are not self-evident; nor do the arguments with which they seek to enforce them carry conviction to the observer of passing events. Re-union is no very remote probability; a final separation of North and South is far from our thoughts; the war, amid all its horrors, has achieved great and good results,—this among others, it has compelled people to take sides, and choose between light and darkness; and thoughtful men look forward with confidence, as the issue of this struggle, to a society purified of one foul blot, and delivered from the miseries which a policy of compromise had brought upon a great people.

One word for Dr. Hoge and his article in the August number of "Christian Work." With an array of fair words he makes known to British Christians that the churches in the South are at

* This unconstitutional measure, like the suspension of the habeas-corpus, can only be justified when viewed in the glare of a rebellion; it is inapplicable to loyal subjects, and cannot, with any show of justice, be directed against them.

last waking up to the propriety of giving religious instruction to the negroes. Now, it is notoriously the fact, that to teach a negro in the slave states to read or write is a high crime and misdemeanour. Have the Southern law-makers given any sign that they propose to abrogate or modify this law? But Dr. Hoge is no law-maker. Let us try him with another test. He has been over here for some months, avowedly collecting Bibles and Tracts for his countrymen. Let him answer a plain question: **WILL HE GIVE THE BIBLE TO THE NEGRO?**

In conclusion, I refer you to the extract from the "Medical Times," which furnishes an instance of Northern Christianity, in practice, which will bear a favourable comparison with anything we have yet read of "Southern chivalry."

I am, your faithful Servant,

JAMES E. MATHIESON.



THE PRO-SLAVERY RELIGION OF THE SOUTH.

To the Editors of "Good Words," The Evangelical Magazine, and other Religious Periodicals which have admitted the appeal from the Clergy of the Confederate States.

GENTLEMEN,—As the subject to which I would respectfully direct your attention has been made as public as the wide circulation of your periodicals renders possible, allow me, through a public medium, to express a hope that it was without your knowledge that your publishers allowed the appeal of the slave-sanctioning clergy of America to be stitched up within the cover of magazines devoted to truth, philanthropy, and religion. I do not complain of, though I differ from, the arguments of that address in relation to the justice or policy of the war; for this is a subject on which Christians may excusably take opposite views. Nor shall I refer to the proclamation of emancipation, *for which I thank God*, but which the authors of that address "calmly denounce as worthy of universal reprobation." But that to which I would draw your attention is the deliberate sanction to slavery as it exists in the Southern States contained in that advertisement. Whatever may be our opinions on the war, the churches of Great Britain have long ago emphatically pronounced their condemnation of slavery as opposed to humanity, and utterly condemned by the Gospel. If this is the case as regards slavery in the abstract, how much more is it true in reference to the system which actually prevails in the Confederate States? Let it be remembered that throughout those States the word of a coloured person is never taken in evidence as against a white, so that any wrong done to a negro in the presence of negroes alone cannot be proved, though a thousand coloured witnesses were prepared to give evidence on oath. Let it be remembered that there are stringent laws against teaching slaves to read. Let it be

remembered that whatever the kindness of treatment which slaves may occasionally receive, those slaves are part of the estate, and on the insolvency or death of the owner are liable to be sold together or separately as the horses and cattle. Let it be remembered that by law, throughout those States, a husband has no exclusive right to his wife—parents have no parental rights in their children—and a woman has no legal right to her chastity. Also that any slave refusing obedience to any command may be flogged till he submits or dies. Not by occasional abuses alone, but by the universal law of the Southern Confederacy, the existing system of slavery violates all the moral laws of Christianity. Yet these clergy, in the advertisement to which you give publicity, not merely apologise for, but solemnly advocate the system. These are the words: “With all the facts of the system of slavery in its practical operations before us . . . we testify in the sight of God that the relation of master and slave among us, however we may deplore abuses in this as in other relations of mankind, is not incompatible with our holy Christianity, and that the presence of the Africans in our land is an occasion of gratitude on their behalf before God. . . . The condition of slaves here is not wretched, as Northern fiction would have men believe, but prosperous and happy, and would have been yet more so but for the mistaken zeal of the Abolitionists. . . . We regard Abolitionism as an interference with the plans of Divine Providence. It has not the signs of the Lord’s blessing. It is a fanaticism which puts forth no good fruit,” &c. In conclusion, they ask, “the devout prayer of all God’s people” and the voice of an enlightened Christian sentiment “against persecution for conscience sake.” Amongst the signatures is that of B. M. Palmer, D.D., New Orleans. It is to be expected that a document prepared for freedom-loving England would be couched in more moderate terms in reference to slavery than the opinions of the authors when uttered before their own countrymen. Allow me, then, to quote from a sermon delivered by this Dr. Palmer on the 29th November, 1860, in the

Presbyterian Church, New Orleans. In that discourse he thus distinctly declares the duty and object of the Confederacy to be the perpetuation and extension of slavery:—"The particular trust assigned to such a people becomes the pledge of the Divine protection; and their fidelity to it determines the fate by which it is finally overtaken . . . If then the South is such a people, what at this juncture is their providential trust? I answer, that it is to conserve and to perpetuate the institution of domestic slavery as now existing . . . For us, as now situated, the duty is plain of conserving and transmitting the system of slavery, with the fresh scope for its natural developement and extension. Let us, my bretheren, look our duty in the face. With this institution committed to our keeping, what reply shall we make to those who say that its days are numbered? My own conviction is, that we should at once lift ourselves, intelligently, to the highest moral ground, and proclaim to all the world that we hold this trust from God; and in its occupancy we are prepared to stand or fall as God may appoint. If the critical moment has arrived at which the great issue is joined, let us say that, in the sight of all perils, we will stand by our trust; and God be with the right! . . . These slaves form part of our households, even as our children; and that, too, through a relationship recognised and sanctioned in the Scriptures of God even as the other. . . . In this great struggle we defend the cause of God and religion. The abolition spirit is undeniably atheistic. . . . Our present trust is to preserve and transmit our existing system of domestic servitude, with the right, unchallenged by man, to go and root itself wherever Providence and nature may carry it. Not till the last man has fallen behind the last rampart shall it drop from our hands, and then only in surrender to the God who gave it. . . . It cannot be disguised that, almost to a man, the people at the North are anti-slavery where they are not abolition. A whole generation has been educated to look upon the system with abhorrence as a national blot. They hope, and look, and pray for its extinction within a reasonable time, and cannot be

X
X
X

satisfied unless things are seen drawing to that conclusion. We, on the contrary, as its constituted guardians, can demand nothing less than that it should be left open to expansion, subject to no limitations save those imposed by God and nature. The position of the South is at this moment sublime!" These opinions of Dr. Palmer are universally prevalent in the South, and must be regarded as representing those of all his brethren who have signed the address to which you give currency. St. Paul wrote to the Corinthians that he did not forbid them altogether to withdraw from the fornicators, or covetous, or extortioners of this world, for otherwise it would be impossible to live in the world; but that they were not to keep company with any man who, called a brother, was a fornicator, or covetous, or an extortioner: "with such an one not to eat" The authors of this address call themselves brethren, for they appeal "in the name of our holy Christianity, as the servants of the Most High God, solemnly invoking the blessing of Almighty God, as ministers of our Lord Jesus Christ and members of His holy church, with our hands upon the Bible." Knowing that the existing slavery of the Southern States involves, not as an accident, but as an inherent element, "fornication, covetousness, and extortion," with almost all other vices and crimes, I for one could not admit to the Lord's table, nor receive into my house, far less aid with my prayers or by giving currency to their arguments, such men as these, who, maintaining such a system, still invoke the name of Jesus, and plead the authority of the Bible. The Duke of Argyll recently said that, however he might disapprove of Bishop Colenso's writings, yet that were the bishop to live a thousand years and publish a book every year, he would not do so much to undermine the authority of the Bible in the minds of men, as claiming that authority on behalf of the existing slave system of America. I know how much latitude is allowed to advertisers, and that editors plead to be irresponsible for opinions thus expressed; still, as you would refuse in the form of advertisement an appeal on behalf of infidelity or licentiousness, so I cannot

but hope that this appeal, which involves a defence of slavery, escaped your notice. At least it deserves your consideration how far the Christian public will continue to receive into their homes publications the holy influence of whose editorial pages is likely to be counteracted by the demoralising tendency of the advertising sheets. I cannot, therefore, but express my hope, as a friend of your excellent periodicals, that you did not sanction the introduction of a manifesto which must injure, where it does not offend, the moral sentiment of all your readers. Alas for our country! alas for our Christianity! if through the controversies arising out of this great American struggle we should be led to regard with less abhorrence a system which from our childhood we have been taught to regard as violating the common rights of humanity, and trampling on the plainest precepts of the Gospel.

I remain, gentlemen, with sincere respect,

NEWMAN HALL.

Surrey Chapel, August 6.

THE ANTI-SLAVERY CONFERENCE.—REPLY OF THE AMERICAN MINISTERS.

It will be remembered that some months ago the French Protestant ministers sent to the ministers of Great Britain an address upon the American war and its relation to the ultimate emancipation of the slaves in North America. This address was considered at a conference of ministers held in Manchester on Wednesday, June 3, when it was resolved to send the French address, and also an address from the English ministers, to the ministers of the United States. The Rev. Dr. Massie and the Rev. J. H. Rylance,

the deputation appointed to bear the addresses to America, were met and welcomed upon their arrival in New York by a number of the American ministers; and another meeting was held by adjournment on June 10, at the Bible House, New York, to consider a reply, prepared by the committee appointed at the first meeting. The following address was adopted, and 10,000 were ordered to be circulated for the purpose of obtaining signatures:—

“REVEREND AND DEAR BRETHREN,—We have received with much pleasure the ‘Address to Ministers and Pastors of all Christian Denominations throughout the States of America,’ adopted by the Anti-Slavery Conference of Ministers of Religion, held in the city of Manchester on the 3rd June, 1862, and presented to us by the Rev. James Massie, D.D., LL.D., of London, and the Rev. J. H. Rylance, M.A., of Westminster, who were appointed a deputation for that purpose. The personal character of the gentlemen composing this deputation, and the honourable and dignified assemblage which they represent, bespeak for the address our most respectful attention. And its importance is enhanced by the consideration that it represents not only the immediate conference at Manchester, but also 4,000 ministers of Great Britain and 750 ministers of France, who had agreed in protesting against the recognition of ‘a Confederacy which lays down as the corner-stone of its constitution the system of slavery as it exists at present in the Southern States.’ That so many intelligent and thoughtful men in the ministry of the Gospel should have united in such a protest is equally honourable to them and gratifying and encouraging to us.

“Perhaps we ought not to wonder, and certainly we will not now complain, that the severe struggle in which we are engaged is looked upon by our transatlantic brethren so exclusively in its relations to the 4,000,000 Africans held in bondage upon our soil. *As Christian men we also are fully awake to the sin and the shame of American slavery, and are instant in prayer to God that the time may be at hand when this hateful institution, which has inspired the*

present gigantic rebellion, shall be utterly destroyed. But we are Americans, contending in arms for the preservation of our national life, and for all the great interests of constitutional liberty and order, which are at stake upon the issue of this conflict. The dismemberment of our republic would be not merely the loss of territory and power to the Federal Union—not merely the ruin of existing forms and institutions of government—but the downfall of constitutional liberty itself upon the North American continent. Nor can there be any well-founded hope of ultimate deliverance for the enslaved among us but in the triumph of our arms between antagonistic civilisations—the one asserting and vindicating the dignity of labour, the other scorning labour, and trampling it under foot. That we are to succeed in this struggle, and by the blessing of God come out of it an unbroken nation, we do not doubt. It appears to us also to be the purpose of Providence that the rebellion and its guilty cause shall be buried in the same grave. In this, as Christian men, we do greatly rejoice. It sweetens the bitterness of our present lot to believe that in vindicating against an inexcusable conspiracy the just and beneficent authority of the nation, at so great a cost of treasure and of blood, we are at the same time serving the cause of universal liberty.

“ We thank you, dear brethren, for your words of cheer. We rejoice in the fellowship of the saints. And most heartily do we unite our prayers with yours, that the powerful Christian nations to which we respectively belong may never be arrayed against each other in deadly strife, but may stand up together for the maintenance of righteousness, of peace, and of freedom. And to this end may the Christian people of these nations cultivate a mutual respect and regard, and be ready to co-operate in any good work for the welfare of mankind and the advancement of Christ’s kingdom in the world.

“ FRANCIS H. VINTON, Chairman.

“ JOSEPH T. DURYEA, Secretary.”

THE BATTLE OF GETTYSBURG.

The *Medical Times* publishes an interesting letter on this subject, from its special correspondent with the Federal army. The following is an extract:—

The Gettysburg wounded were left to the care of the country, and nobly did the country respond to the call; but it took time for the wants of the wounded to be known, and for them to be supplied. The immediate neighbourhood of the scene of conflict was unable to do anything, however charitably inclined, since the contending armies, previous to and after the fight, had used up everything eatable for miles around. A large force of volunteer and contract surgeons was the first assistance that arrived, and, having had certain of the wounded placed under their charge, were soon made useful; but the lint, bandages, chloroform, left with us began to fail. What was to be done? We looked at each other in dismay, when, lo! relief was at hand. The supplies of all the different associations in the country poured in upon us *en masse*, and in a trice we found ourselves elevated from a state of destitution to one of luxury. Everything we could wish for the wounded was now at our disposal. We now had a sufficiency of dressing; we had blankets, shirts, drawers, socks, soft pillows for stumps to rest upon, fans to keep the flies away from those who had strength enough to use them, and mosquito-bars for those incapable of doing so. Food we now had fit for sick and wounded men, and brandy, wines, and fruits. Nor was even tobacco forgotten by these kindly associations. A number of ladies connected with them enliven our camps, and do more good as nurses, each of them, than a dozen men detailed for that purpose. The wounded, the government, the country, can never sufficiently thank the Sanitary Commission, the Christian Commission, Adams' Express Hospital Corps, and the many other associations which transformed the scene of misery here to one of homelike comfort.

The rebel wounded in our charge have fared, so far as comforts and attention went, as our own men fared. Before our supplies came up they made no complaints, after their arrival they declared they had not such a gay time since the Confederacy commenced to exist. The surgeons, in bringing their cases to the table, never examined previously if a man wore blue pants or grey, but looked simply at the nature of the wound. Had they been within their own lines they could not have been so well attended to. I have seen now Confederate wounded in the hands of the Federals, and Federal wounded in the hands of the rebels, and I cannot but say that in acting the good Samaritan the North bears off the palm. At Chancellorsville battle the rebels removed their wounded to be cared for at Richmond, leaving the 1,200 northern wounded to lie upon the field. The rebel soldiers near them gave them what help they could, but the rebel government did nothing—but confiscate the captured surgeons' cases and hospital knapsacks, looking upon them as government property. On the misery being represented to those in authority, sugar, flour, bacon, and hard bread were plentifully issued to the wounded. This was all, they said, they could give, because it was all they had. Still, they could have done more; they could have removed these 1,200 men to Richmond along with their own wounded, to fare as they fared; they could have sent a detail of surgeons from their army at Fredericksburg to attend to them; and from Richmond—only a couple of hours away by rail—straw at least might have been sent for them to lie upon. What would have been said had the Unionists acted similarly at Gettysburg?—had they removed their own wounded by rail, and left 10,000 rebels to lie upon the field with simply hard bread, bacon, sugar, and flour to sustain them, and with no surgical assistance, save the dozen medical men whom Lee sent over to take care of them? Had this been done, God help the Yankees! we would never have heard the end of it.